

JESUS TRUTH

COMPILED with an INTRODUCTION and POSTSCRIPT

by

PHILLIP MEDHURST

ILLUSTRATED with ETCHINGS

by

JAN LUYKEN

2013

INTRODUCTION

The fundamental tenet of Jesus is this: that the good and the just will be rewarded, and the wicked and unjust punished, and Man himself cannot pre-empt that judgment. This edition of the sayings of Jesus is based on the premise that his words illustrative of this tenet are important, rather than the alleged words of Jesus about himself. The latter are here regarded as later interpolations, as are stories in which Jesus is depicted as having supernatural powers or as moving deliberately and purposefully towards his own sacrificial death. It may be conceded, however, that Jesus spoke of a "Son of Man" in the third person who would come as judge, and that before his arrest he came to see his own execution as inevitable.

The recovery of the authentic teaching of Jesus is necessary because of a process which has obscured it. The results of this process, knowledge of which forms the basis of any filter, are (a) attempts by the adherents of the parent-religion to re-assimilate a radical re-interpretation, and (b) attempts by followers of a charismatic figure to consolidate their own position by the legitimisation of revelation by alleged supernatural occurrences attested only by partisan witnesses, the legitimisation of religious authority by an alleged suspension of natural laws, and the reporting of events in the life of a religious leader which supposedly fulfil prophecy. This process, whether seen as gullibility or fraudulence, is the overture of an inevitable entropic development in religion which leads to the material support of professional intermediaries between the divine and the human - which in turn promotes the development of a sacrificial theology and cultus, schemes involving the purchase of spiritual merit, state sponsorship of religion in order to promote social stability, sponsorship of religion by disaffected and disenfranchised groups, sponsorship of theological stances by social groups based on race, class or sexuality, situations where association is paramount, situations where aesthetic pleasure or expressions of cultural identity are paramount, families or other groups seeking self-aggrandisement by the material support of shrines, authors seeking personal aggrandisement or profit by publishing projects, issues of control over endowed assets, the confusion of religion with magic, and the influence over the definition of Truth by endowed remuneration.

Even if the wheat among the tares, the salt in the earth, the leaven in the dough and the best of the catch were able to form themselves into some kind of caucus, they could lay no claim upon the service of others - nor, indeed, is there anything they would desire from them in this world. Because the material world is irredeemable, there is no point in forming an organisation which promotes the "cause" of faith in redemption. And because God does not act in the world as Saviour, there can be no scripture, no ritual sacrifice, and no priesthood. The only sacrifice is that of the Spiritual, who suffer in

their own flesh the consequences of their knowledge of the designs of the Powers and therefore the hostility of the Powers towards them. There is no providence, no prayer, no priesthood, and no "God".

Any of the Spiritual who organise themselves into a "Church" will fall prey to those corruptions which are the inevitable result of admitting people who see entry either as a means of "improving" their material situation, or as a way of seeking to extend material "blessings" into eternity, or as a way of seeking sanction for, or endorsement of, their own superiority, priority or "specialness". These are the ports of entry for the doctrinal vices of an organised Church. Firstly, because everyone feels the need to regard themselves as "special", the idea of providence creeps in. The Spiritual, it is believed, are chosen from among the rest as part of God's grand design. This elect have not been trapped in the world as a result of accident or folly: they have been placed there for a purpose. In short, they are God's chosen instrument in the salvation of the world - or, even more audaciously, they are themselves the saving God. But there is no providence. The Spiritual are trapped and are returning through the aeons by paths of liberation which are difficult and known only by themselves, even if liberation is assured.

Since "systems" are subject to the same judgment as deities, a systematic theology, or an appeal to a historical tradition or divinely-sanctioned authority is out of the question. Any such attempt will make a poor imitation of Truth. Our aim should not be to establish systems. Our aim should be to call forth those who share the knowledge. This summoning of an invisible community of insight, this "thing called forth" (*ecclesia*), is the nearest we dare approach to forming a Church without compromising the Truth.

The Spiritual may very rarely manifest itself in history, although the retelling of it is inevitably corrupted by worldly considerations. For example, the Passover in around 1500 B.C.E. involved the slaughter of livestock by the Hebrews - a slave population in thrall to the Egyptians - before leaving the country *en masse*. These animals depended on permanent pasturage; their slaughter was part of a lightening of loads before leaving a land of settled agriculture in the Nile basin and entering the arid wilderness to the east, where life is nomadic and "on the edge", and the comforts - and thraldoms - of an already ancient civilisation did not then pertain. Such was the result of a genuinely spiritual impulse.

However, when the story was told much later in a different setting, itself one of settled agriculture, the culling and ritual slaughter of spring lambs in the context of the Passover story became interpreted as a sacrificial substitution for firstborn male children, reflecting the priorities of the "new" society: the survival of the new generation, and particular the children who were the product of youthful vigour: the firstborn. The sacrificial cultus needed a

priesthood (absent at the original Passover) who slaughtered the spring lambs which could not be supported by existing pasturage in a purpose-built cultic location: the Temple.

By then another understanding common amongst all ancient cultures came into play: expiation of sin before an angry god by the offering of the life-blood of animals slaughtered for food. Thus, in the *pesach* story the blood of the sacrificed animal smeared over the doors of the households of the chosen people ward off a destroying angel; that is, the blood was offered to appease a fierce deity.

Both of these concepts superimposed over the original Passover story – the idea of a god who, unappeased, will demand the human sacrifice of the first-born child (as in the story of Abraham's near-sacrifice of Isaac), and a god who may lose his temper if not placated by the blood of sacrifice – present a primitive notion of what the supreme deity is like: concepts unworthy of the true God. In other words, the original idea of renunciation towards freedom enshrined in the original Passover ritual has been corrupted by the concept of a god who doles out rewards – such as the survival of descendants – and punishments for those who do not submit to an unquestioning obedience.

In this corrupted religion which developed after the success of the genocidal war against the Canaanites, the "promised land" and its agricultural prosperity were seen by the writers of the Jewish scriptures as a reward for obedience to a supposed covenant between the "chosen" people and their savage god. This covenant incorporated ideas of ritual uncleanness. By the time of Jesus, any condition which rendered the victim unclean was seen a curse by Jehovah for past sin (either by themselves or their forebears) along the lines of the theology of divine rewards and punishments inherent in the Jewish scriptures. Indeed, the concept of uncleanness linked to punishment justified the genocide of the Canaanites: their idolatry had made them "unclean", as had certain customs (such as, for example, the shaving of the temples) not practised by the invading Hebrews. Any action which involved fraternisation with the Canaanites rendered the perpetrator "unclean". In this scheme of things, well-established in orthodox Judaism by the time of Jesus, individuals prospered because their virtue was being rewarded by god, and individuals afflicted by an uncleanness such as leprosy were being punished for their or their family's vices.

In due course, after the occupation of Canaan, the divinely appointed king David and his descendants became the guarantor of the sacrificial cultus at a central cultic location on Mount Moriah (supposedly the site of Abraham's near-sacrifice of Isaac) in Jerusalem. The covenant then became established with the Davidic king as a representative of the people. In this capacity, the king himself could be rewarded or punished as a substitute for the people.

Hence, after the disaster of the Assyrian and Babylonian invasions, the ideas of punishment of the king and the hope of expiation by him were expressed in the poetic passages in *Isaiah* describing a "suffering servant" whose sufferings could be the propitiation of the sins of Israel which had led to the disaster. At the time of Jesus, the Pharisees clearly believed that the voluntary suffering of the righteous (such as themselves) could contribute to the redemption of the nation. Thus the practice of fasting became an important replacement for the festal meals which took place in the Herodian Temple, itself unclean as was within the shadow of the Gentile Antonia fortress, and its Holy of Holies overlooked by the palace of the Idumaeen Herod.

Thus, to point to the true God, a prophet must reject – and to re-affirm the primitive god, the guarantor of the Judaic race and culture, good Jews must incorporate – law, covenant, messiah-king, temple, substitutionary and expiatory sacrifices (with their priesthood and temples) and ritual cleansing. For the Petrine party (led by Peter, John and James) Jesus delivers or is all of these, and the "New Testament" was written by the Petrine party. (And we see in those documents a theology which is not fully developed: the idea of the risen body of Jesus as the new Temple. Not enough time had passed between the destruction of the Jerusalem Temple and the writing of the Christian scriptures for it to develop. Nevertheless, as a nascent theology it required the story of a physical resurrection of Jesus.) The prophet Jesus rejected all of these cultic trappings and, before his death, re-affirmed the original meaning of the Passover: dependence on the true God in a place (physical or spiritual) away from carnal preoccupations.

Jesus, in his healing acts, severed the perceived connection between physical circumstances and divine rewards and punishments. So, who, then, are the "blessed"? According to Jesus, only God knows. The elect are like seed which is scattered on different soils (the parable being misinterpreted by the Gospel-writers). God will gather his own to himself in due course of time. But according to the Petrites Jesus did not declare ritual uncleanness as being of no account. They depicted a Messiah who cured by his divine power the unclean afflictions caused by sin, or expelled demons of uncleanness, thus demonstrating his alleged power over nature and supernature. (Although a vestige of the true activity of Jesus in declaring the unclean as accepted by God and not afflicted by the consequences of sin is preserved in the picture of "faithful" people as the victims of a random demonic possession.) They took over the cleansing ritual of John the Baptist, and turned it also into a ritual re-enactment on the part of the believer of the death and resurrection of Jesus. The concept of a holy spirit was developed as a means of retaining an apostolic monopoly over the supposed supernatural power of Jesus.

The ritual uncleanness of the Temple itself, and its destruction by the Romans, meant that the Petrines could claim that the death of Jesus was the fulfilment of the atonement sacrifice of *Yom Kippur*. This claim could not be applied so effectively to the Passover sacrifice, since the celebration of this took place in the home – although Christians could appropriate the slaughter of the paschal lamb in the Temple. Because of this, the idea of the atoning death of Jesus took on a greater significance, allowing Jewish Christians like Peter to theologise the national disaster that had overtaken them.

The idea of substitution in both the atonement and Passover sacrifices – for Israel in the former, for the first-born of the Israelites in the latter – had to be extended to all humanity and not just the Jews as the Petrines faced rejection in the synagogues and increased acceptance by Gentiles. (The only way Gentiles could become part of the Jewish elect was by circumcision, but this did not make them literal sons of Abraham.) Hence, in later Petrine theology, the sin of Adam (ie. all men in the person of their common ancestor) was atoned-for by the death of a second Adam: Jesus. This theology did raise the difficulty of “inherited” sin. The suggestion by Augustine of Hippo was that this was passed on by the concupiscence inherent in the reproductive act. But it was dealt by the cleansing ritual of baptism. What was not dealt with was the alleged punishment for sin – affliction which the “sinner” did not appear to bring down upon themselves, such as birth defects – which continued to pertain after baptism. The lifting of the Petrine god’s “punishments” have to be deferred to the arrival of a new heaven and a new earth. In the same way the reward of the martyrs to the “true faith” had to be similarly deferred, as depicted in the Apocalypse of John the Divine. In this theology, the alleged supernatural miracles of Jesus were the foretaste of this new deal at the end of the era of sin.

But once we accept that the miracles of Jesus were invented by the Petrines, then Jesus may be seen as declaring that worldly afflictions are not a punishment for sin. But what about the sin of Adam and its consequent curse as depicted in the “Old Testament”? The fact that the myth had gained wide currency because of the Hellenistic Greek translation of the Jewish scriptures, the so-called “Septuagint”, put pressure on the Gnostics, the true spiritual heirs of Jesus, to present their own interpretation. In this alternative exegesis, Adam rebels against the primitive demiurge Jehovah (“Ialdabaoth”) prompted by the “life” (Zoe/Eve) within him. But Eve herself is also subject to the curse of carnality: she is raped by Ialdabaoth, and the cult of death begins. The blood-sacrifices of her son Abel are favoured by Jehovah, while her other offspring by Ialdabaoth, Cain, becomes a murderer. Nevertheless, “life” (that is, the “eternal life” of Gnosis) is carried on by the true offspring of Adam and Eve: Seth. This striving towards an alternative interpretation of an essentially alien scripture, thrust upon Gnostics by the prevalence of the Septuagint, can be seen in the documents of Nag Hammadi – a late and

incomplete attempt made before the true religion was forcibly overwhelmed by "orthodoxy", and holy war was perpetrated by the Petrites, the heirs of the Pharisees.

Jesus, then, was a Jewish reformer, the logical outcome of whose teachings found expression in the Gnostic teachings which were suppressed by the "apostolic" revisionists. The real betrayer of Jesus was Peter. Peter's prime interest was power – the power that derived from being the principal follower of the Messiah and one of the twelve leaders of a re-constituted Israel. Unfortunately for Peter's ambitions, Jesus himself never claimed to be the Messiah. And to make matters worse, Peter's efforts to promote Jesus as the Messiah only resulted in Jesus's ignominious death. Peter and his accomplices James and John therefore had to fabricate certain incidents to legitimise their claims: the Raising of Jairus's Daughter, the Transfiguration, the Last Supper, the Agony in the Garden and, above all, the Resurrection. By such stories, attested by three male witnesses, they were able to perpetrate the fiction of a man who had power over death, whose divine authority was legitimised by Moses and Elijah, whose suffering and death was part of God's plan, and who was vindicated by being raised from death. The story of the betrayal by Judas (ie. Thomas) and the tales of the chastening of "doubting" Thomas (ie. Judas) were invented as a polemic against those disciples of the party of Judas the Twin (Greek "Didymos", Aramaic "Thomas") who dissented from Peter's lies and misrepresentations.

What was Jesus's real mission? His aim was to gather the true Israel. The True Israelites were those who, whatever their material circumstances, had existed as the Chosen in the mind of the true God since before the beginning of time. Wealth was no indicator of righteousness; neither was power. Ritual purity was no guarantee of salvation, or good works such as fasting and sacrifice. To the true God spoken of by Jesus they counted as nothing. The focus of this newly-gathered Israel was to be the Herodian Temple, "cleansed" by Jesus and his followers in preparation for the Jubilee of the 49th (ie. the 7 X 7th) anniversary of its founding. It was this "messianic" action – the making ready of the outer courts for those apparently "cursed" with uncleanness by Yahweh – which ultimately sealed his fate with the Jewish establishment.

But what of Jesus's suffering – what is its true meaning? Jesus's own sufferings were meaningless except insofar as they showed forth the meaninglessness of suffering in this world – for is not true suffering by definition pain without meaning? If you are in pain and you don't know why, you suffer. If, on the other hand, there is a purpose to your pain, then the only issue is endurance. The one who cannot endure meaningful pain is a coward. The one who can endure it is brave. The one who endures pain himself in order to reduce the pain of others is a hero. Only a fool, however,

would endure meaningless pain if it could be avoided. One who is God, or is privy to the mind of God, must know the meaning (as distinct from the scientific cause) of everything. He should also not be a fool. He therefore willingly embraces pain that has meaning while avoiding suffering. He is brave if the pain is great; he is a hero if his pain benefits others; but he is a fool if he wills suffering on himself. If the God-Man venerated by the Petrine Church suffered willingly, he is a fool – and God is a fool. If he heroically endures pain, he is great, but does not suffer. The Christ of the “apostles” can not suffer; in telling his tale, therefore, it is necessary to multiply the pains he endures: by such sorrows is his heroism augmented – a heroism befitting a king.

But is it possible to ascribe another kind of heroism to Jesus, a heroism that entails *genuine* suffering? When confronted by the meaningless pain of others we make choices as to how we react to it. If we choose not to ignore it we may ascribe a meaning to it in order to alleviate our own anguish in the face of another’s pain. One sure way of doing this is to see another’s pain as self-inflicted. The meaning of their pain is that they earned it; one way or another, by karma or by retribution, they brought it upon themselves. This “meaning” alleviates our pain in beholding suffering, even as it adds to the pain of those who suffer. Who can accept that they have deserved their pain? The sense of a lack of justice only adds to meaningless pain, to suffering. But the one who cares about the suffering of others – and why should he, unless he is a real hero? – empathises with meaningless pain. He rejects any “meaning” which denigrates the sufferer. He does what he can to reduce or palliate their meaningless pain. But in so doing – and this augments his heroism – he increases his own pain, his anguish in the face of suffering, by undermining the meaning which would reduce his own suffering. Jesus took this stance, which needed to be expressed within the terms of his Judaism as an end to retribution, a denial of messianic expectation, and a new sacrifice prior to a destination-less exodus.

Engagement with the suffering of others without indulging in self-palliative interpretation of it, thereby bringing empathic suffering upon oneself, is a truly altruistic and selfless stance. (The ultimate test of its altruism is whether the person in solidarity with the suffering can also disengage when this is what is required to benefit the object of their concern. The person who is not altruistic will often refuse to disengage because it does not serve their hidden motive.) By declaring this to be the root of morality, expressed in the key word “agape” (“love”) and placing it firmly in a religious framework, Jesus and his prophetic forbears are more than suggesting that the path to fulfilment is trod only through the abandonment of self by immersion in the plight of the helpless. Morality is in fact the means by which the self is transcended, and it is at this point that the messages of Jesus and Gautama converge.

Within the terms of his contemporary Judaism, the stance adopted by the Galilean rabbi required three theological innovations which, if allowed to go unchallenged, would have destroyed the foundations of the religion whatever its sectarian manifestation, whether Pharisaic, Sadducaic or Essene. The first was to sever the connection between pain and sin by declaring a jubilee of divine forgiveness. The jubilee announced by Jesus was unconditional. (The seven-times-seventh anniversary of the foundation of Herod's Temple probably provided the justification for this.) The condition of a required "repentance" was developed by the Petrine faction after Jesus's death – after all, who is inclined to repent? And why? Presumably the inclination and inspiration to do so is dependent on the unfathomable grace of Jehovah. The jubilee would in fact have acknowledged that absolution of a debtor is not dependent on the debtor's worthiness of absolution.

But if God forgives unconditionally, why is there pain in the world? – surely not because God is tardy, incompetent or sadistic in not lifting the sentence of a reprieved felon? If God is not to be decried, then the logical inference is that there is no inevitable cause-effect relationship between sin and pain; or, if there is, God – being all-powerful – can suspend it at will. A true God need not be a slave to his own justice. But if the unfortunate are not blameworthy, neither are the fortunate worthy of praise – a proposition intolerable to the Jewish orthodoxy of Jesus's day.

Of course, only a person who had God's very own authority in its fullness could declare such a jubilee – such as the Messiah. Jesus did not claim such authority, and neither did he claim to be the Messiah (except in the imaginings of the Petrine faction). There is no record of such a claim in the Petrine Gospels apart from the suspect story of Peter's declaration at Caesarea Philippi (after the equally suspect story of the Transfiguration), and Jesus nowhere uses the title of himself and his mission. This is because Jesus was not concerned with the issue of authority. He was driven to declare a jubilee as the theological expression of his over-riding sense of solidarity with the suffering – those supposedly cursed by God, and therefore excluded from the community by their inability to fulfil the obligations of the ritual law. So, if Jesus's pains were embraced deliberately as part of a divine plan can it be said that the Messiah proclaimed by Peter really suffered? Rather, just as the Israelites slaughtered their new-born livestock before leaving Egypt and following Moses into the desert, so the true followers of Jesus abandoned the Messianic dream that died with the death of Jesus. This is the true meaning of the *pascha* effected by the death of Jesus of Nazareth. If Jesus colluded with this "sacrifice" – and we have no way of knowing whether he did or not – then the priest who offered it was not Jesus himself, but Judas.

The essential message of the Nazarene was corrupted by his disciples, and in particular by those who called themselves "apostles"; and above all by Peter, James and John. Their assertion, motivated by a desire for power, that Jesus was the Jewish "Messiah" sealed his fate (which they blamed on Judas Iscariot), led to the intrusion of the miraculous, and created the entity known as "The Holy Spirit". These in turn have led to the creation of a "church" which has all the vices of the institutional Judaism which Jesus set out to reform by his words and actions. Now that Judaism and Christianity are drenched in the blood of the innocent they can be seen for what they are. The time has come for those who follow Jesus the Teacher to finish the Reformation and declare the Truth enshrined in his words in its pristine purity. Let the record, shorn of ecclesiastical accretions, speak for itself.

A note on numbering

Large numbers indicate a block of material taken from the same Gospel. Small numbers indicate a verse or group of adjacent verses within that block of material.

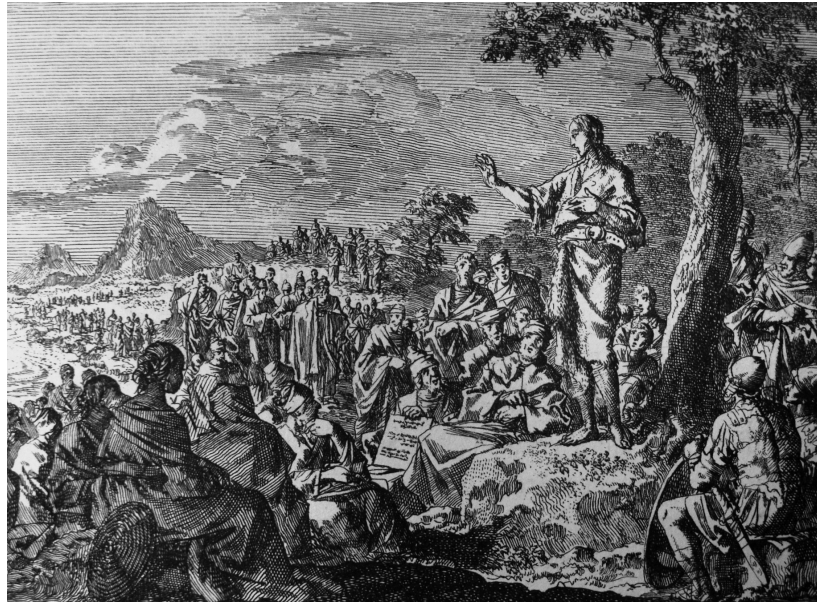
JESUS TRUTH

1

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. **2** Then said he to the multitude that came forth to be baptized of him, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." And the people asked him, saying, "What shall we do then?" He answereth and saith unto them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Then came also publicans to be baptized, and said unto him, "Master, what shall we do?" And he said unto them, "Exact no more than that which is appointed you." And the soldiers likewise demanded of him, saying, "And what shall we do?" And he said unto them, "Do violence to no man, neither accuse any falsely; and be content with your wages." And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." And many other things in his exhortation preached he unto the people. **3** And Jesus himself began to be about thirty years of age, being the son of Joseph.

2

John bare witness of him, and cried, saying, "This was he of whom I spake, 'He that cometh after me is preferred before me: for he was before me.' **2** And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who art thou?" And he confessed, and denied not; but confessed, "I am not the Christ." And they asked him, "What then? Art thou Elias?" And he saith, "I am not." "Art thou that prophet?" And he



answered, "No." 3 And they asked him, and said unto him, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" John answered them, saying, "I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, 'After me cometh a man which is preferred before me: for he was before me.'" 4 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." And Nathanael said unto him, "Can there any good thing come out of Nazareth?" Philip saith unto him, "Come and see." Jesus saw Nathanael coming to him, and saith of him, "Behold an Israelite indeed, in whom is no guile!" 5 And he saith unto him, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." 6 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God." Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus saith unto him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, 'Ye must be born again.' The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Nicodemus answered and said unto him, "How can these things be?" Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things? 7 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 8 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. 9 And John was saying, "He that believeth on the Son hath everlasting life: and he that believeth not the



Son shall not see life; but the wrath of God abideth on him." **10** He left Judaea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, "Give me to drink." **11** Then saith the woman of Samaria unto him, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink;' thou wouldest have asked of him, and he would have given thee living water." **12** Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman saith unto him, "Sir, give me this water, that I thirst not, neither come hither to draw." **13** In the mean while his disciples prayed him, saying, "Master, eat." **14** *Jesus replied,* "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, 'One soweth, and another reapeth.' I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." **15** So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. **16** Now after two days he departed thence, and went into Galilee. **17** Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

3

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

4

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, **2** *as did* James, and John, the sons of Zebedee, which were partners *in fishing* with Simon. And Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men."



5

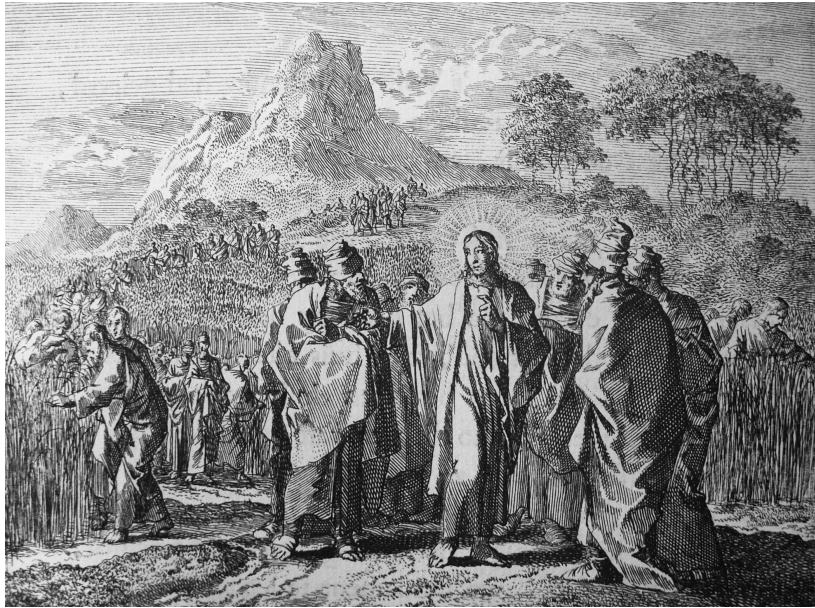
1 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 2 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 3 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. 4 And he said unto them, "Let us go into the next towns, that I may preach there also: for therefore came I forth." And he preached in their synagogues throughout all Galilee. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, "If thou wilt, thou canst make me clean." And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, "I will; be thou clean." 5 And he straitly charged him, and forthwith sent him away; And saith unto him, "See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter. And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, "Son, thy sins be forgiven thee." 6 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, "Follow me." And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, "How is it that he eateth and drinketh with publicans and sinners?" When Jesus heard it, he saith unto them, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." And the disciples of John and of the Pharisees used to fast: and they come and say unto him, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" 7 And Jesus said, "No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new



wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles." And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, "Behold, why do they on the sabbath day that which is not lawful?" 8 And he said unto them, "The sabbath was made for man, and not man for the Sabbath." 9 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 10 And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

6

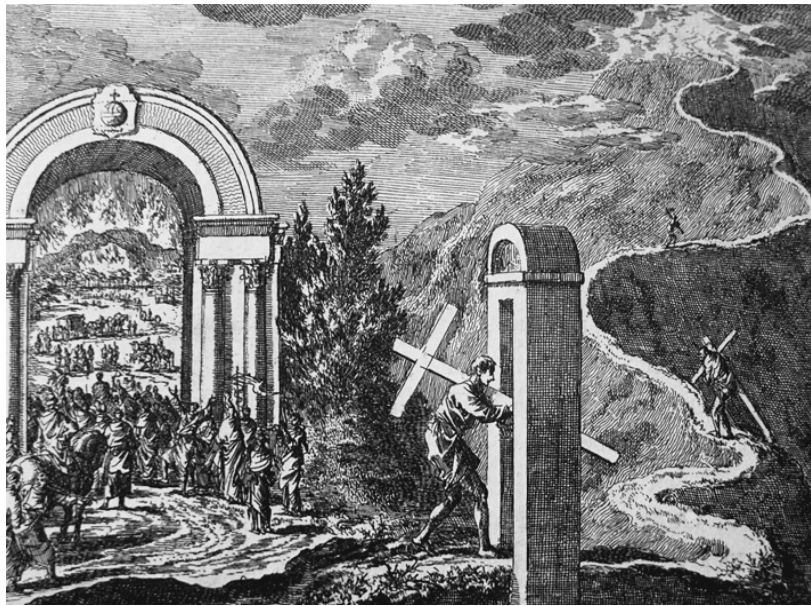
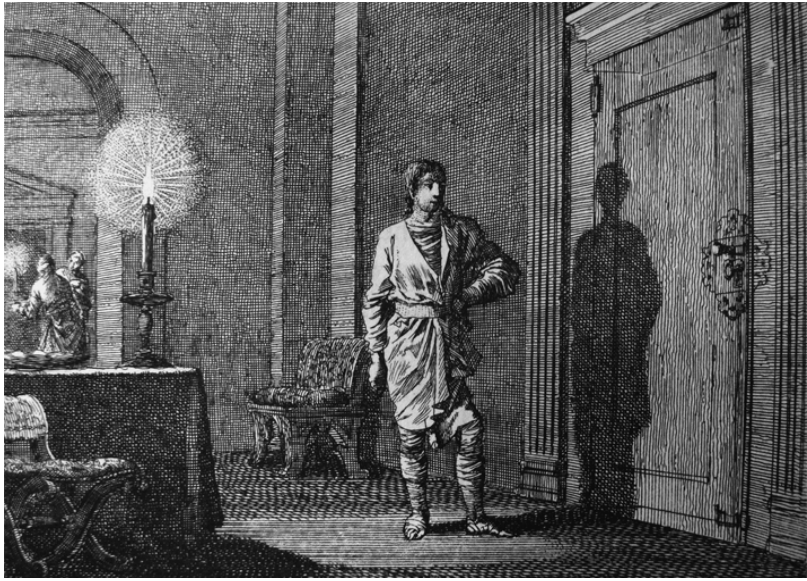
1 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, "Is not this Joseph's son?" And he said unto them, "Ye will surely say unto me this proverb, 'Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.' And he said, "Verily I say unto you, No prophet is accepted in his own country." 2 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 3 And he lifted up his eyes on his disciples, and said, "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."



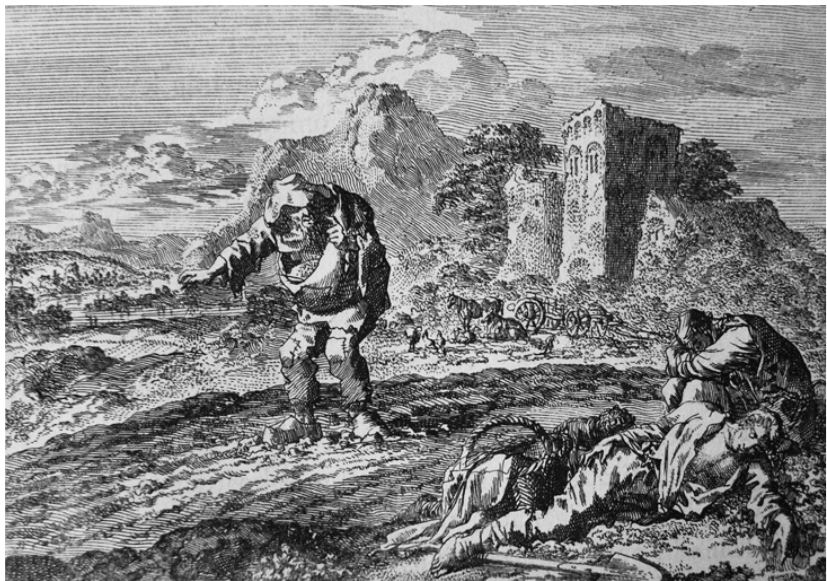
7

1 "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

2 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 3 Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. 4 Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 5 Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. 6 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to



thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 7 If ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, 'What shall we eat? or, What shall we drink?' or, 'Wherewithal shall we be clothed?' (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite,



cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. **8** Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

8

1 And when the messengers of John were departed, he began to speak unto the people concerning John, "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. **2** For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. **3** Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, 'We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.' For John the Baptist came neither eating bread nor drinking wine; and ye say, 'He hath a devil.' The Son of man is come eating and drinking; and ye say, 'Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!' But wisdom is justified of all her children." And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, 'This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.' And Jesus answering said unto him, "Simon, I have somewhat to say unto thee." And he saith, "Master, say on." "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" Simon answered and said, "I suppose that he, to



whom he forgave most." And he said unto him, "Thou hast rightly judged." And he turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." And he said unto her, "Thy sins are forgiven." 4 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

9

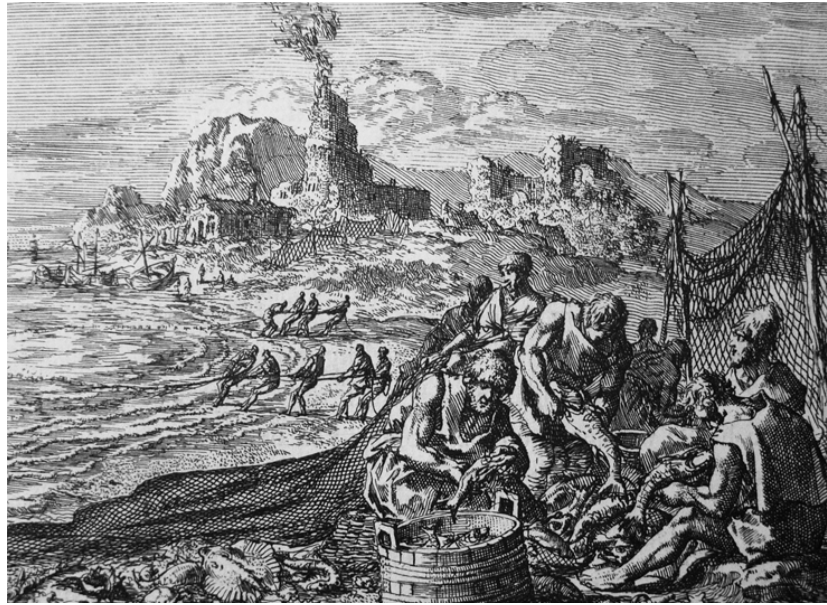
And again Jesus taught the multitudes, saying, 1 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. 2 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, 'I will return into my house from whence I came out;' and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, "Behold, thy mother and thy brethren stand without, desiring to speak with thee." But he answered and said unto him that told him, "Who is my mother? and who are my brethren?" And he stretched forth his hand toward his disciples, and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, "Behold, a sower went forth to sow; And



when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: Matthew 13:6 And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear." And the disciples came, and said unto him, "Why speakest thou unto them in parables?" He answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." 3 Another parable put he forth unto them, saying, "The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, 'Sir, didst not thou sow good seed in thy field? from whence then hath it tares?' He said unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.'" Another parable put he forth unto them, saying, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Another parable spake he unto them; "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. 4 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."

10

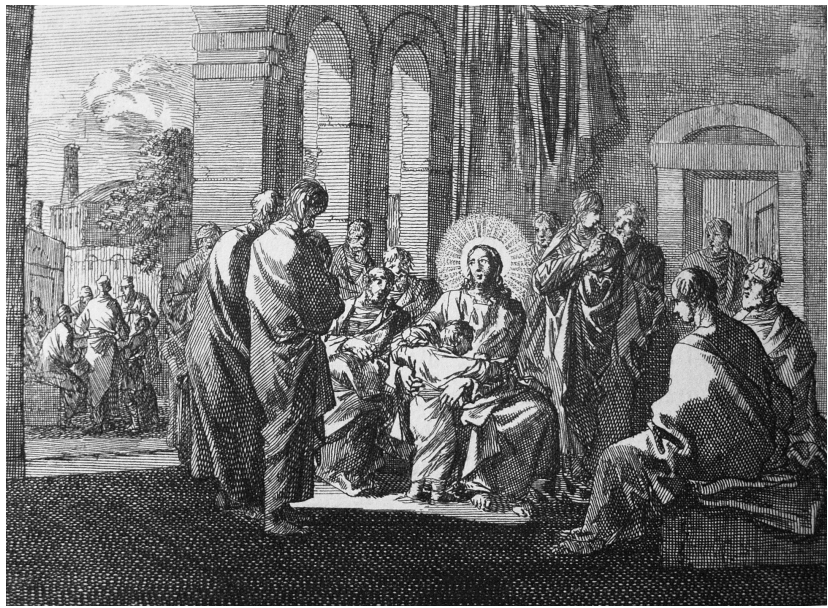
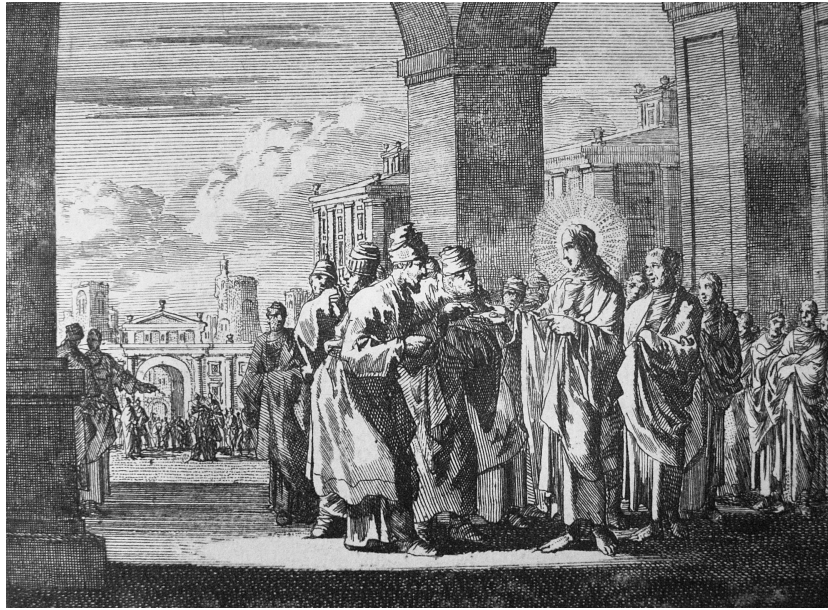
And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach



in the synagogue: and many hearing him were astonished, saying, "From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?" And they were offended at him. But Jesus, said unto them, "A prophet is not without honour, but in his own country, and among his own kin, and in his own house."

11

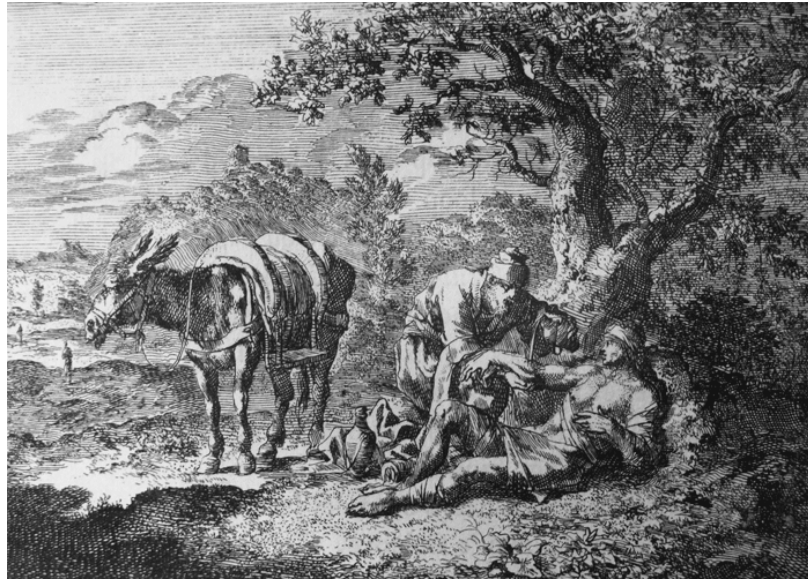
1 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." And when he had called unto him his twelve disciples, These twelve Jesus sent forth, and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 2 The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows old or a farthing? and one of them shall not fall on the ground without your



Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. 3 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

12

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. Then the Pharisees and scribes asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" He answered and said unto them, "Well hath Esaias prophesied of you hypocrites, as it is written, 'This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.' For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do." And he said unto them, "Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, 'Honour thy father and thy mother;' and, 'Whoso curseth father or mother, let him die the death:' But ye say, 'If a man shall say to his father or mother, It is "Corban," that is to say, "a gift," by whatsoever thou mightest be profited by me; he shall be free.' And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." And when he had called all the people unto him, he said unto them, "Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear." And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, "Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot



defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?" And he said, "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man. 2 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, "Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation." And he left them, and entering into the ship again departed to the other side. Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod."

13

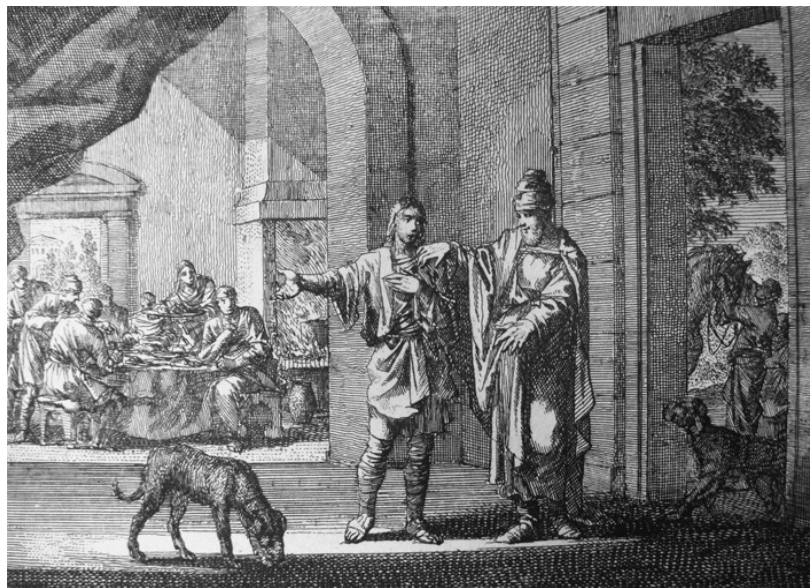
1 "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." 2 At the same time came the disciples unto Jesus, saying, "Who is the greatest in the kingdom of heaven?" And Jesus called a little child unto him, and set him in the midst of them, And said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 3 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Then came Peter to him, and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus saith unto him, "I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore



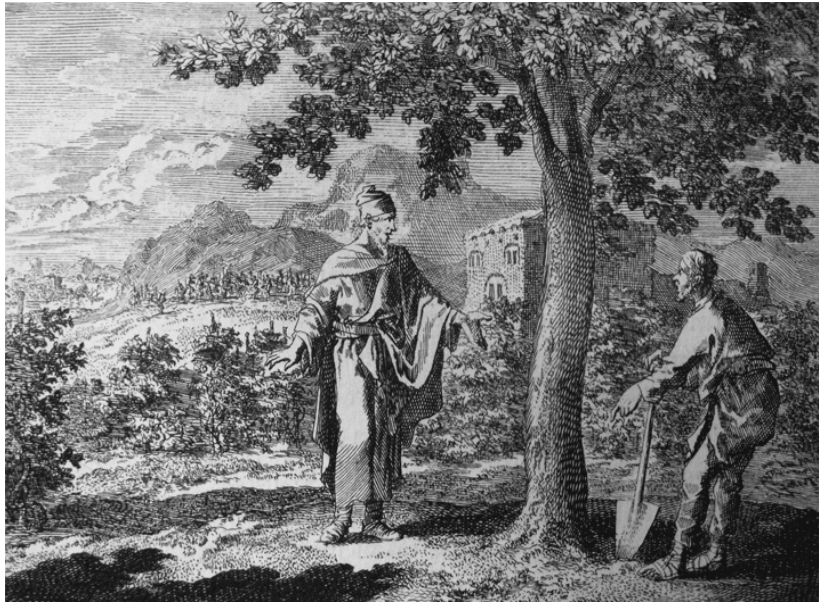
fell down, and worshipped him, saying, 'Lord, have patience with me, and I will pay thee all.' Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, 'Pay me that thou owest.' And his fellowservant fell down at his feet, and besought him, saying, 'Have patience with me, and I will pay thee all.' And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, 'O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?' And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

14

1 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" But he turned, and rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. And it came to pass, that, as they went in the way, a certain man said unto him, "Lord, I will follow thee whithersoever thou goest." And Jesus said unto him, "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay his head." And he said unto another, "Follow me." But he said, "Lord, suffer me first to go and bury my father." Jesus said unto him, "Let the dead bury their dead: but go thou and preach the kingdom of God." And another also said, "Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." And Jesus said unto him, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." After these things *Jesus* appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house



ye enter, first say, 'Peace be to this house.' And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you.' But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 'Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.' But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." 2 And, behold, a certain lawyer stood up, and tempted him, saying, "Master, what shall I do to inherit eternal life? He said unto him, "What is written in the law? how readest thou?" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." And he said unto him, "Thou hast answered right: this do, and thou shalt live." But he, willing to justify himself, said unto Jesus, "And who is my neighbour?" And Jesus answering said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.' Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" And he said, "He that shewed mercy on him." Then said Jesus unto him, "Go, and do thou likewise." Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen



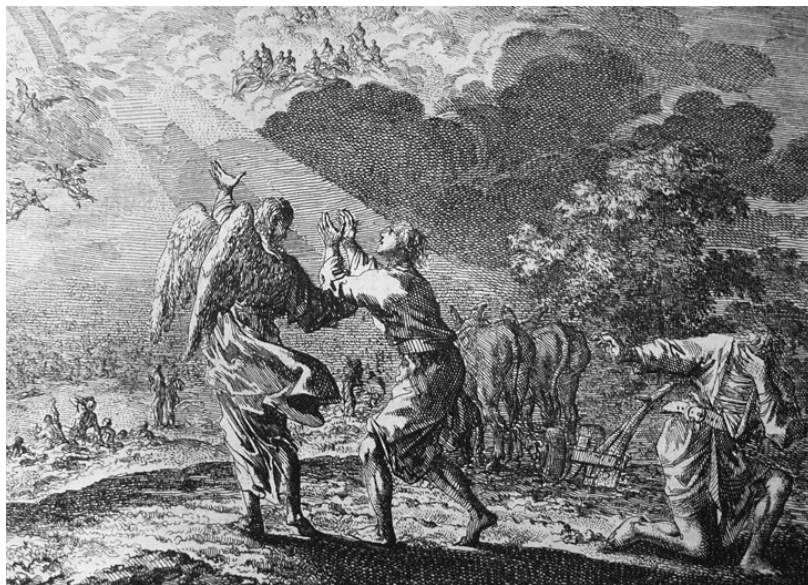
that good part, which shall not be taken away from her." And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, "Lord, teach us to pray, as John also taught his disciples." And he said unto them, "When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." And he said unto them, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, 'Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him?' And he from within shall answer and say, 'Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.' I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" 3 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And *Jesus* said unto him, "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them." Then answered one of the lawyers, and said unto him, "Master, thus saying thou reproachest us also." And he said, "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, 'I will send them prophets and apostles, and some of them they shall slay and persecute:' That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the



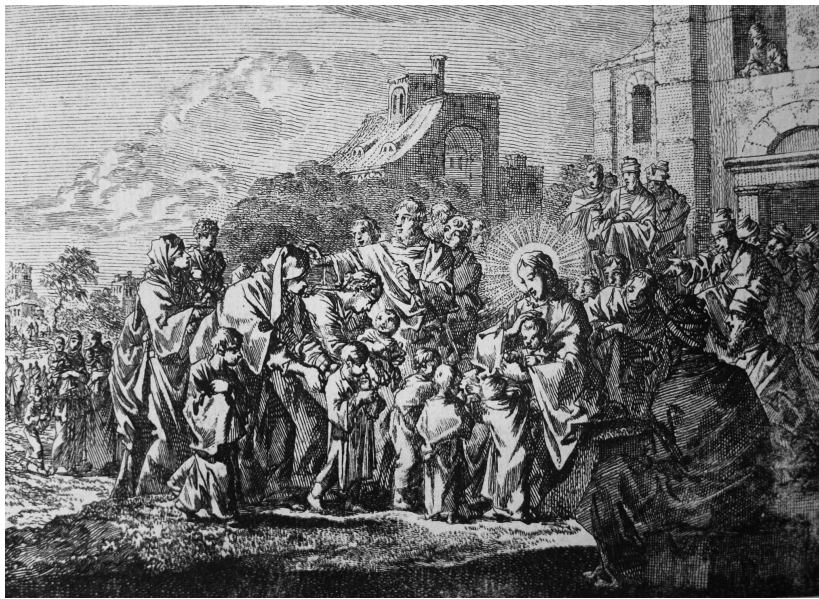
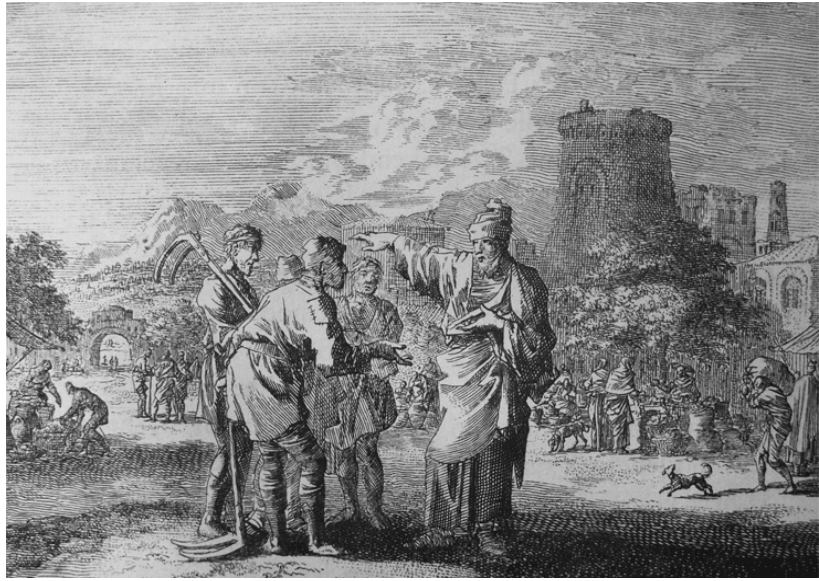
blood of Zacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, "Beware ye of the leaven of the Pharisees, which is hypocrisy." 4 And one of the company said unto him, "Master, speak to my brother, that he divide the inheritance with me." And he said unto him, "Man, who made me a judge or a divider over you?" And he said unto them, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." And he spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, 'What shall I do, because I have no room where to bestow my fruits?' And he said, 'This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?' So is he that layeth up treasure for himself, and is not rich toward God. 5 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Then Peter said unto him, "Lord, speakest thou this parable unto us, or even to all?" And *Jesus* said, "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, 'My lord delayeth his coming;' and shall begin to beat the menservants



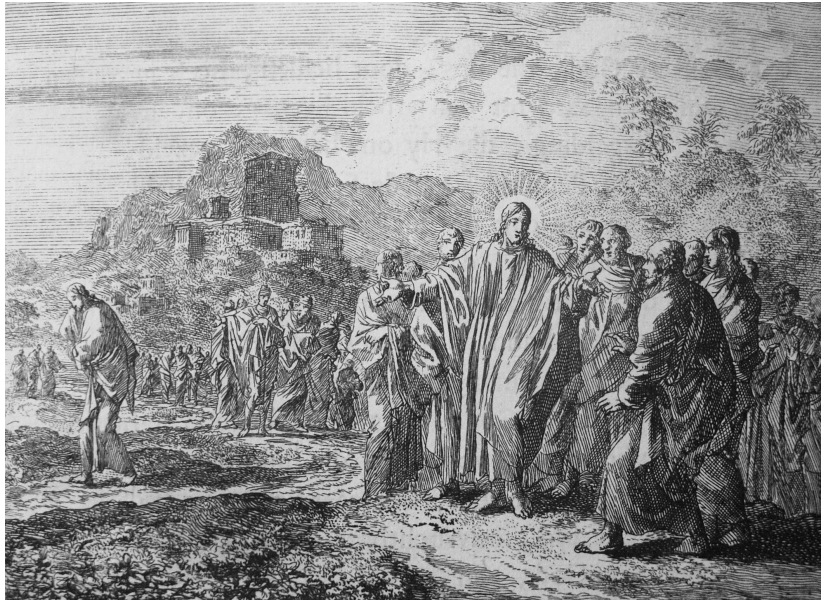
and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." 6 And he said also to the people, "When ye see a cloud rise out of the west, straightway ye say, 'There cometh a shower;' and so it is. And when ye see the south wind blow, ye say, 'There will be heat;' and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite." There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, "Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." He spake also this parable; "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, 'Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?' And he answering said unto him, 'Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.'" 7 And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, "Lord, are there few that be saved?" And he said unto them, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us;' and he shall answer and say unto you, 'I know you not whence ye are:' Then shall ye begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.' But he shall say, 'I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.' There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the



kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." 8 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them. "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, 'Give this man place;' and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, 'Friend, go up higher:' then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Then said he also to him that bade him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." And when one of them that sat at meat with him heard these things, he said unto him, "Blessed is he that shall eat bread in the kingdom of God." Then said he unto him, "A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.' And they all with one consent began to make excuse. The first said unto him, 'I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.' And the servant said, 'Lord, it is done as thou hast commanded, and yet there is room.' And the lord said unto the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.'" And there went great multitudes with him: and he turned, and said unto them, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, 'This man began to build, and was not able to finish.' Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth



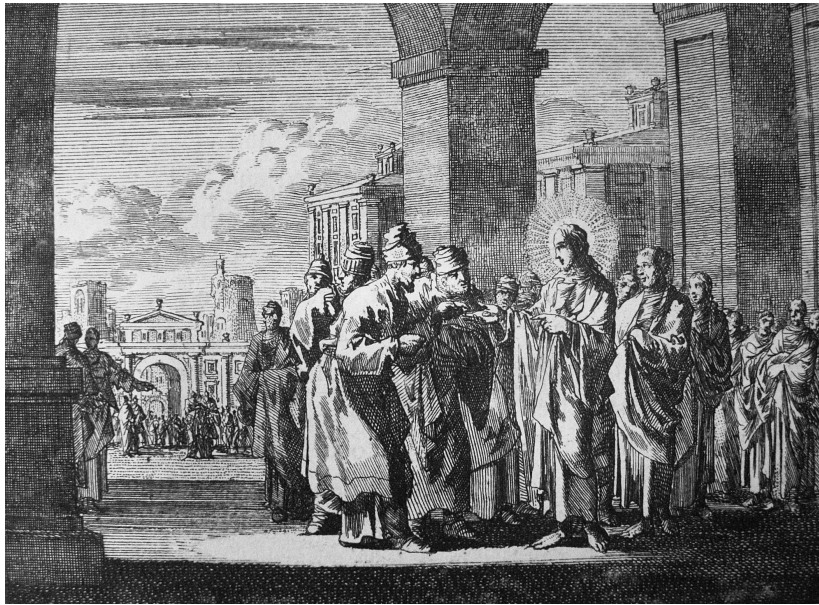
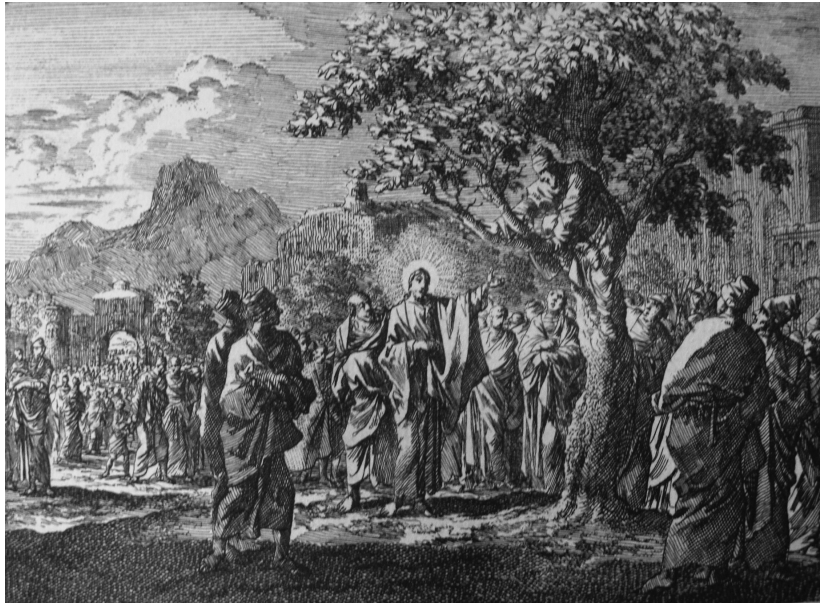
conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear." Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them." And he spake this parable unto them, saying, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.' I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, 'Rejoice with me; for I have found the piece which I had lost.' Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." And he said, "A certain man had two sons: And the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no an gave unto him. And when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.''" And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.' But the father said to his servants, 'Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.' Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.' And he



was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, 'Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.' And he said unto him, 'Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.'" And he said also unto his disciples, "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, 'How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.' Then the steward said within himself, 'What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.' So he called every one of his lord's debtors unto him, and said unto the first, 'How much owest thou unto my lord?' And he said, 'An hundred measures of oil.' And he said unto him, 'Take thy bill, and sit down quickly, and write fifty.' Then said he to another, 'And how much owest thou?' And he said, 'An hundred measures of wheat.' And he said unto him, 'Take thy bill, and write fourscore.' And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 9 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?' Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do.'" 10 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and



said, "The kingdom of God cometh not with observation: Neither shall they say, 'Lo here!' or, 'Lo there!' for, behold, the kingdom of God is within you." And he said unto the disciples, "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, 'See here;' or, 'see there:' go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. **11** And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." And they answered and said unto him, "Where, Lord?" And he said unto them, "Wheresoever the body is, thither will the eagles be gathered together." And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, "There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, 'Avenge me of mine adversary.' And he would not for a while: but afterward he said within himself, 'Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'" And *Jesus* said, "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.' And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.' I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."



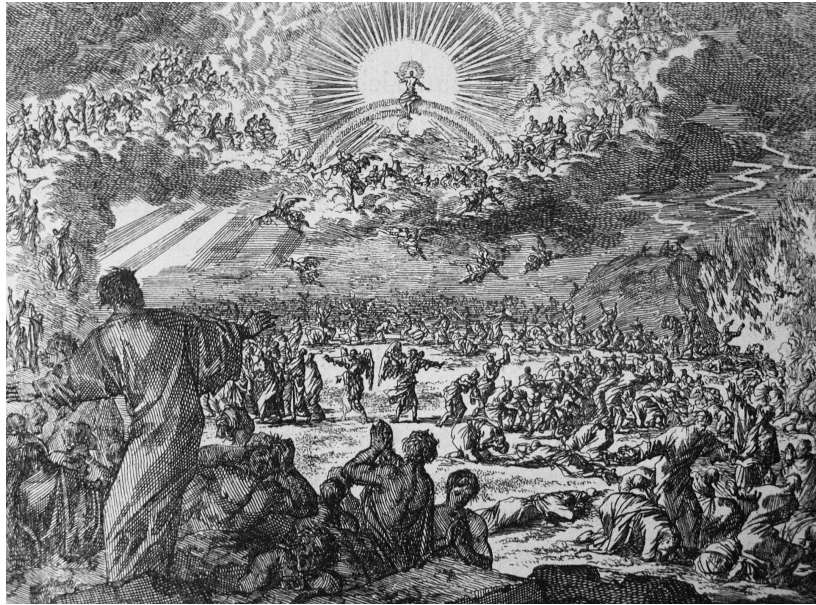
1 The Pharisees also came unto him, tempting him, and saying unto him, "Is it lawful for a man to put away his wife for every cause?" And he answered and said unto them, "Have ye not read, that he which made them at the beginning made them male and female, And said, 'For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?' Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." They say unto him, "Why did Moses then command to give a writing of divorcement, and to put her away?" He saith unto them, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." His disciples say unto him, "If the case of the man be so with his wife, it is not good to marry." But he said unto them, "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." And he laid his hands on them, and departed thence. And, behold, one came and said unto him, "Good Master, what good thing shall I do, that I may have eternal life?" And he said unto him, "Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." He saith unto him, "Which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself." The young man saith unto him, "All these things have I kept from my youth up: what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." When his disciples heard it, they were exceedingly amazed, saying, "Who then can be saved?" But Jesus beheld them, and said unto them, "With men this is impossible; but with God all things are possible." Then answered Peter and said unto him, "Behold, we have forsaken all, and followed thee; what shall



we have therefore?" And Jesus said unto them, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, 'Why stand ye here all the day idle?' They say unto him, 'Because no man hath hired us.' He saith unto them, 'Go ye also into the vineyard; and whatsoever is right, that shall ye receive.' So when even was come, the lord of the vineyard saith unto his steward, 'Call the labourers, and give them their hire, beginning from the last unto the first.' And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, 'These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.' But he answered one of them, and said, 'Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?' So the last shall be first, and the first last: for many be called, but few chosen." **2** Jesus called *the disciples* unto him, and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant."

16

1 And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, "Zacchaeus,



make haste, and come down; for to day I must abide at thy house." And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto *Jesus*: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." And *Jesus* said unto him, "This day is salvation come to this house, forsomuch as he also is a son of Abraham." **2** And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, 'Occupy till I come.' But his citizens hated him, and sent a message after him, saying, 'We will not have this man to reign over us.' And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, 'Lord, thy pound hath gained ten pounds.' And he said unto him, 'Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.' And the second came, saying, 'Lord, thy pound hath gained five pounds.' And he said likewise to him, 'Be thou also over five cities.' And another came, saying, 'Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.' And he saith unto him, 'Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?' And he said unto them that stood by, 'Take from him the pound, and give it to him that hath ten pounds.' (And they said unto him, 'Lord, he hath ten pounds.') 'For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.'" And when he had thus spoken, he went before, ascending up to Jerusalem.

17

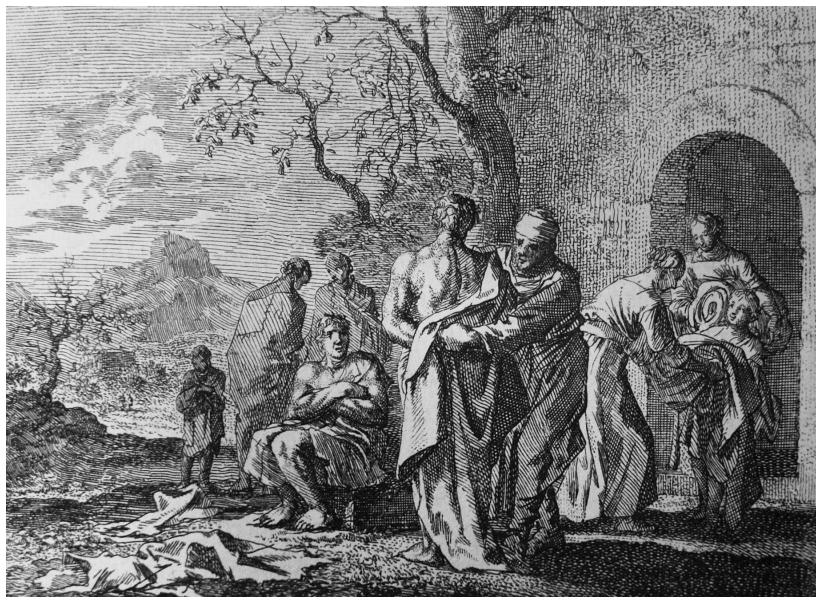
1 And *Jesus* went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew



the tables; And said unto them that sold doves, "Take these things hence; make not my Father's house an house of merchandise." And his disciples remembered that it was written, "The zeal of thine house hath eaten me up." Then answered the Jews and said unto him, "What sign shewest thou unto us, seeing that thou doest these things?" Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" **2** Now the Jew's feast of tabernacles was at hand. **3** In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." **4** Many of the people therefore, when they heard this saying, said, "Of a truth this is the Prophet." Others said, "This is the Christ." But some said, "Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. **5** Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) "Doth our law judge any man, before it hear him, and know what he doeth?" They answered and said unto him, "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." And every man went unto his own house. Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, "He that is without sin among you, let him first cast a stone at her." And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, "Woman, where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee: go, and sin no more."

18

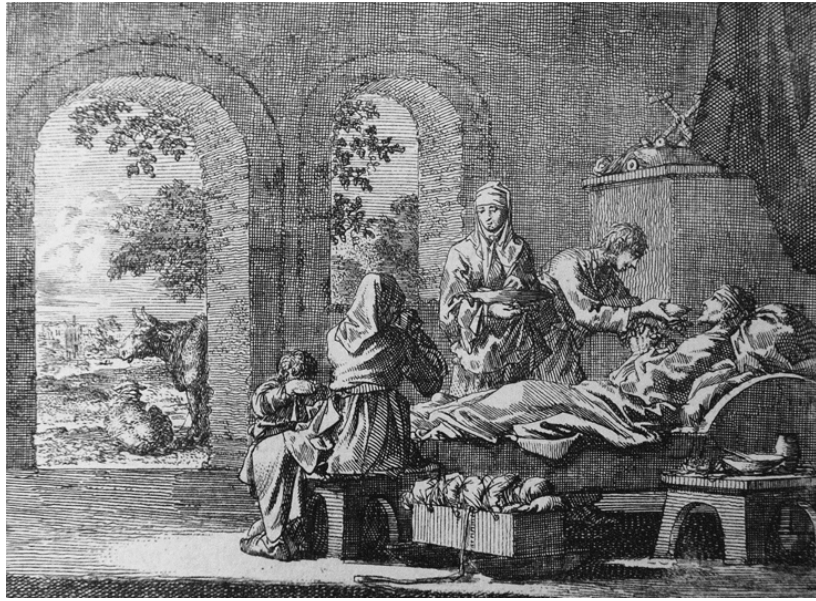
And Jesus answering saith unto them, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall



believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."

19

1 Jesus saith unto them, "Did ye never read in the scriptures, 'The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?' Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. And Jesus answered and spake unto them again by parables, and said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, 'Tell them which are bidden, 'Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.'" But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, 'The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.' So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests." 2 Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" But Jesus perceived their wickedness, and said, "Why tempt ye me, ye hypocrites? Shew me the tribute money." And they brought unto him a penny. And he saith unto them, "Whose is this image and superscription?" They say unto him, "Caesar's." Then saith he unto them, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." When they had heard these words, they marvelled, and left him, and went their way. The same day came to him the Sadducees, which say that there is no



resurrection, and asked him, Saying, "Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her." Jesus answered and said unto them, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living." And when the multitude heard this, they were astonished at his doctrine. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, "Master, which is the great commandment in the law?" Jesus said unto him, "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbour as thyself.' On these two commandments hang all the law and the prophets." While the Pharisees were gathered together, Jesus asked them, Saying, "What think ye of Christ? whose son is he?" They say unto him, "The son of David." He saith unto them, "How then doth David in spirit call him Lord, saying, 'The LORD said unto my Lord, "Sit thou on my right hand, till I make thine enemies thy footstool?"' If David then call him "Lord," how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. Then spake Jesus to the multitude, and to his disciples, Saying "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, 'Rabbi, Rabbi.' But be not ye called 'Rabbi': for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye



devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!' Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.' Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."

20

And he called the multitude, and said unto them, "Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Then came his disciples, and said unto



him, "Knowest thou that the Pharisees were offended, after they heard this saying?" But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

21

And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, "Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

22

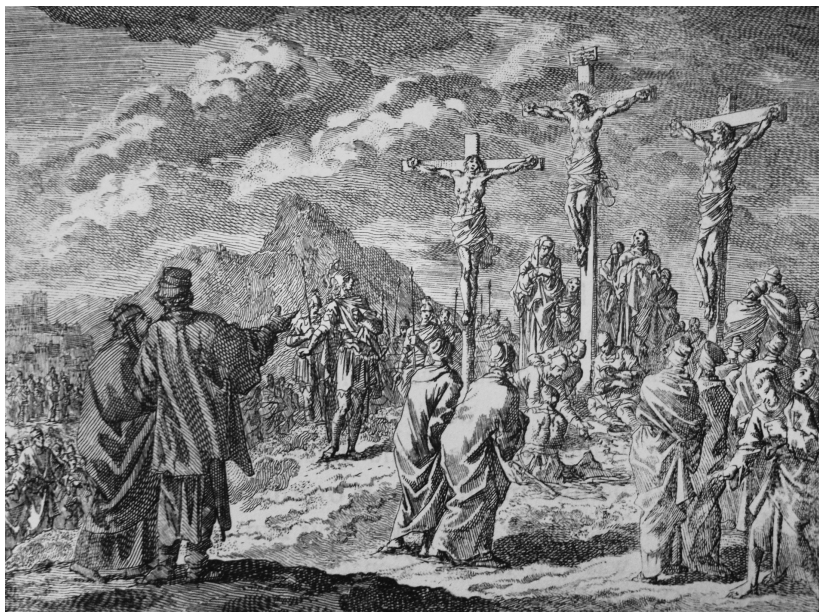
And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

23

1 And he spake to them a parable; "Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. **2** And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. **3** And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.



1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying, 'Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.' And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, 'Verily I say unto you, I know you not.' Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. 2 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: in prison, and ye came unto me.' Then shall the righteous answer him, saying, 'Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?' And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.' Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then shall he answer them, saying, 'Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.' And these shall go away into everlasting punishment: but the righteous into life eternal."



25

“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.”

26

1 Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, “Go and prepare us the passover, that we may eat.” **2** And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, “With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.” And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.” **3** And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, “The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.”

27

He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. **2** So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, “Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.”

28

And they came to a place which was named Gethsemane: and he saith to Peter, James and John, “Sit ye here.” Then he took Judas Thomas aside with him to a lonely place, and said to him,

29

1 And immediately, while he yet spake, cometh a great multitude with swords and staves, from the chief priests and the scribes and the elders. **2** And they laid their hands on him, and took him. **3** And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked.

30

Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

31

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, "Prophesy, who is it that smote thee?" And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council.

32

And the whole multitude of them arose, and led him unto Pilate.

33

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, "Hail, King of the Jews!" And they spit upon him, and took the reed, and smote him on the head.

34

1 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, "Behold your King!" But they cried out, "Away with him, away with him, crucify him." Pilate saith unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. **2** And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. **3** And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

35

And the people stood beholding. And the rulers also with them derided him, saying, "He saved others; let him save himself, if he be Christ, the chosen of God." And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, "If thou be the king of the Jews, save thyself." And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, "THIS IS THE KING OF THE JEWS."

36

And at the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why hast thou forsaken me?" And some of them that stood by, when they heard it, said, "Behold, he calleth Elias." And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, "Let alone; let us see whether Elias will come to take him down."

37

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, "Woman, behold thy son!" Then saith he to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home. And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit:" and having said thus, he gave up the ghost.

38

And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.



SECRET TEACHING TO THOMAS

A Paraphrase Translation by Phillip Medhurst

39

Simon has called me a righteous messenger. John has compared me to a wise philosopher. But thou, Judas Thomas, hast declared that thy lips are unable to say who I am. Because of this, Thomas, I am no longer thy master. Thou hast drunk, become intoxicated from the bubbling spring that I have opened. I am therefore entrusting thee with many sayings.

40

1 Whosoever seeketh should not stop until he finds. When he findeth he will at first be troubled in mind. But disturbance will give way to wonder, and that finder shall master the world. If ye seek the Kingdom in heaven, then the birds will precede you. If ye seek it in the depths, then the fish will precede you. Rather, the Kingdom is within thee. When ye know yourselves, then ye will be known, and ye will know yourselves as children of the Living Father. But if ye do not know yourselves, then ye will live in spiritual poverty, and ye shall be the poverty. The man old in days will be eager to ask a child where life is, and by doing so shall live. For many who are now first will become last, and be left behind. See truly what is before thine eyes, and the mysteries will be revealed to thee. For there is nothing hidden that will not be revealed. Ye ask me, "Should we fast? How should we pray? Should we give alms? What diet should we observe?" I say unto ye, bear not false witness and do not hateful things, for all will be revealed before heaven. For there is nothing that will not be revealed, and there is nothing covered up that will not be uncovered. Blessed is the lion whose corpse brings forth sweetness. But cursed is the lion that quick brings forth bitterness. 2 I have cast fire upon the earth, and behold: I am tending it until it blazes. This nether world will pass away, and the heavens above will vanish. The dead are dead and will remain dead, but the truly living will not die. There was a time when ye ate what is dead to stay alive, but when all things come to life, what will ye do? There was a time when ye cleaved one to the other, but when everyone is alone, what will ye do? 3 When thou perceivest in thyself one who was not born of woman, bow down and worship. That one is thy Father. 4 I shall give unto you what no eye has seen, and what no ear has heard, and what no hand has touched: what has never arisen from a human heart. Ye enquire of me concerning the End. Have ye already found the Beginning, then, that ye enquire about the End? For where the Origins are, that is where the Conclusion shall be. Blessed is he who stood at the Beginning: he shall know

the End, and shall not taste death. Blessed is he who was in being before coming into being. If ye become my disciples, and listen to my sayings, the very stones shall wait upon you. And there is in Paradise a year of trees for your delight. They do not change in summer or winter, and their leaves do not fall. And whoever tastes of their fruit will not taste death. **5** Ye are like travellers living on land not theirs. When the owner comes, they will say "Let us keep this field." And they would rather be driven from the land without all their possessions than give it up. If the travellers knew that men were coming to dispossess them, they would mount a guard before the bailiffs arrive, so that the bailiffs could not re-possess the land together with their belongings. Be on your guard, then, against the world. Prepare yourself with strength, so the robbers cannot find a way into your domain, for the trouble you expect will most certainly arrive. Let him who can understand take note. When the crop is ripe, the owner of the field comes armed with a sickle to harvest it. Whoever has ears to hear, let him hear! He who enters the Kingdom is like a sucking child. When ye become as one with your source, and when what ye are inside is the same as what ye are outside, and when there is no distinction between upper and lower, and when male and female are one and the same, making male no more and female no more, and when seeing replaces the eye, and doing replaces the hand, and going replaces the foot, and reality replaces the image, then you shall enter the Kingdom. I shall choose you, one from a thousand and two from ten thousand, and you will stand alone among the many. A person of light has a light within him that lights up the whole world. If it does not shine, there is darkness indeed! Love your brother as yourself, as though he were the apple of your eye.

41

1 This is the true fast: to abstain from the world. This is the true Sabbath: not to do the works of the world. This is what truly pleases the Father of All. I have taken my stand in the midst of the world, and in the flesh I have appeared unto them. I have found them all drunk, yet none of them are thirsty. My soul has ached for the sons of men, for the blindness of their hearts deprives them of sight. They came into the world in emptiness, and they desire nothing else but to depart from it empty. Meanwhile, they are replete with drink. When their drunkenness passes out of them, then they will be sorry. When flesh comes into being because of spirit, it is a wonder, but if spirit came into being because of the flesh, that would be a wonder too far. And yet we should marvel how such wealth of spirit has come to dwell in such poverty as the flesh. Where three are gathered, the Father is there. Even when there are only two, or even one alone, the lack shall be made up. **2** A city on a hill and fortified may be secure from its enemy, but neither can it be hidden from him. **3** When you are as careless of your appearance as a child, and you lay down your cloaks before the one who comes, then you

shall see the Son of the Living One coming, and you shall have no fear. Often you desired to hear the truth, and there was no-one to tell it. There will be a time when you long again to hear it; then you shall cherish my words. **4** Any vine not rooted in the Father is weak; it will be pulled up, and perish. **5** Become an exodus. Ye ask by what authority I speak these things, because what I say is not enough for you. In this way, you imitate the Jews, for they either love the tree and hate its fruit, or love the fruit and hate the tree. Whoever denies the Father shall be forgiven, as will anyone who denies the Son. But whoever denies the Holy Spirit within them cannot be forgiven, on earth or in heaven. **6** A man cannot ride two horses or bend two bows. If two families make common cause and join themselves into a single House, they may say to a mountain, 'Move yourself from here,' and it will indeed move. Blessed are the lonely, for they are the chosen. They will find union with the Kingdom from which they came, and to which they shall return. If they say to you, 'From whence camest thou?' say to them, "'We came from the light, from the place where the light sprang into being by itself, radiated, and enabled you to see.'" If they ask, 'Art thou the light?' say, 'We are its children, the chosen offspring of the Living Father.' If they say, 'Give us the proof,' reply, 'Behold by us both the radiance and the source.' Ye ask when you shall see the Kingdom of Heaven. I tell you: what you long to see is already among you, and yet ye perceive it not. Ye tell me that twenty-four prophets have spoken in Israel, and they all spoke of me. But I tell you that, while ye speak of the dead, ye are disregarding the One who lives. Ye ask if circumcision be good or not. I tell you: if it were good then circumcision would be passed on at birth from the circumcised father. Value circumcision in spirit which comes from the Heavenly Father. **7** Whoever does not leave behind mother and father, brothers and sisters, is not my disciple. Take up thy pack, therefore, and win my praise. Whoever recognises this world as dead does not seek the praise of dead men. **8** Blessed is he who in life sought life. As long as ye are alive, look to the Living One in case ye die, or look to the Living One, and are unable to see. The pilgrim carrieth a lamb with him so that he can kill and eat it when the time of the festival comes. He eateth it not while it lives, but only after it has been slaughtered, for ye know that would be forbidden. So also with you: seek a place of refuge where ye may both rest and live. I disclose my mysteries only to those who are worthy of them, and do not let my left hand know what my right hand is doing. **9** The one full of knowledge with empty heart: that one is utterly lacking. **10** If ye bring forth what is within you, what ye have will save you. If ye do not have anything within you, what ye do not have will destroy you. I shall pull down this house, and no-one shall rebuild it. **11** Many stand outside the wedding-chamber, but the doorway is strait, and only the single one shall enter. **12** I am light in this world. I am from the All from which all proceeds and to which all returns. Split a piece of wood and my teaching is there; lift up a stone and there you will find it. **13** Whosoever finds the world discovers a corpse. Leave the dead to bury their dead. Let one who has abundance of

spirit renounce all power, and so let him rule over all. The outward person is visible to all, but their inward light is hidden. Those who share the light of the Father are at the same time hidden by it. Whoever is near me is close to the fire; whoever is far from me is far from the Kingdom's hearth. When you behold your own face, you are happy. But bliss might not be yours if you were to see your eternal visage, not seen with eyes. Adam came from great power and from great wealth, but is not equal to you chosen ones. For had he been worthy, he would not have tasted death. **14** How unfortunate the body that depends on another body. How unfortunate the spirit that depends on both. Messengers come to you and deliver what you need. But you throw it back at them and say, "When will you bring us something worthwhile?" **15** You ask me to tell you what I shall bring about, so that ye might believe. In this way, you scrutinise the sky and examine the horizon for signs of what will come, but meanwhile ye see not what is here in your presence or perceive what is taking place now. Seek and you shall find. Before the time was ripe, you asked me and I could not tell you. Now the time is upon us you no longer ask. **16** The Father's Kingdom is like a jar full of meal carried by a woman. While she was walking along a distant road, the handle of the jar broke and the meal spilled behind her all along the road. She did not realise there had been a mishap. Only when she reached her house did she put down the jar and find it was empty. The Father's Kingdom is like the training undertaken by a man who wanted to kill a person in power. While still at home he drew his sword and thrust it into the mud wall to find out how steady his hand was. Then he went and killed the man. **16** You invite me to pray with you today, and fast. But what is the sin That I have committed and what do I want undone? Fast and pray, rather, when the bridegroom has left the wedding chamber. Whoever acknowledges their father and mother shall be called the child of a whore. When two are united, then you shall be men indeed, and if you tell a mountain to move it will do so. **17** Whosoever drinks from my mouth shall become one with me; I shall dwell in him, and my secrets shall be revealed to him. **18** Let anyone who has found the world and become wealthy then renounce it. When the heavens and the earth are rolled up, then whoever dwells in the Living One shall not see death. For I say unto you, honour shall be given to whoever has found his true self. The flesh that follows the spirit shall suffer dissolution. But mark well: the spirit that follows the flesh is by no means immortal. Ye ask when the Kingdom will come. I tell you that it will not come by looking out for it, nor will it avail to say, "Look, here it is," or, "Look, there it is." Rather, the Kingdom of the Father is spread out upon the earth, and people do not see it. **19** Do not, Simon, tell Marihan to leave us because women are not worthy of life. Look, I shall advise her on how to become a "he", so that she too may become a living spirit like you men. For every "she" who sees herself as "he" shall enter the Kingdom of Heaven.

REFERENCES

- 1.1 Luke 3:1-3
- 1.2 Luke 3:7-18
- 1.3 Luke 3:23
- 2.1 John 1:15
- 2.2 John 1:19-21
- 2.3 John 1:25-30
- 2.4 John 1:43-47
- 2.5 John 1:51
- 2.6 John 3:1-2a, 3-10
- 2.7 John 3:12
- 2.8 John 3:19-21
- 2.9 John 4:3-7
- 2.10 John 4:9-10
- 2.11 John 4:13-15
- 2.12 John 4:31
- 2.13 John 4:35-38
- 2.14 John 4:40
- 2.15 John 4:43
- 2.16 John 4:45
- 3 Mark 1:14-15
- 4.1 Luke 5:1
- 4.2 Luke 5:10
- 5.1 Mark 1:21
- 5.2 Mark 1:29
- 5.3 Mark 1:35-36
- 5.4 Mark 1:38-39a, 40-41
- 5.5 Mark 1:43-2:5
- 5.6 Mark 2:13-18
- 5.7 Mark 2:21-24
- 5.8 Mark 2:27
- 5.9 Mark 3:7-8
- 5.10 Mark 3:20-21
- 6.1 Luke 4:22-24
- 6.2 Luke 6:12-16a, 17
- 6.3 Luke 6:20-26
- 7.1 Matthew 5:13-15
- 7.2 Matthew 5:22-26
- 7.3 Matthew 5:34b-37
- 7.4 Matthew 5:39b-42
- 7.5 Matthew 5:44b-48
- 7.6 Matthew 6:2-8
- 7.7 Matthew 6:14-26, 27b-7:20
- 7.8 Matthew 7:24-27

8.1 Luke 7:24b-26
8.2 Luke 7:28
8.3 Luke 7:31b-48
8.4 Luke 8:1-3
9.1 Matthew 12:33-37
9.2 Matthew 12:43-13:11
9.3 Matthew 13:24-33
9.4 Matthew 13:44-48
10 Mark 6:1-4
11.1 Matthew 9:35-10:1a, 5-16
11.2 Matthew 10:24-31
11.3 Matthew 10:39
11.4 Matthew 10:41-11:1
12.1 Mark 7:1-23
12.2 Mark 8:11-15
13.1 Matthew 16:25-27
13.2 Matthew 18:1-4
13.3 Matthew 18:6-17
13.4 Matthew 18:19-35
14.1 Luke 9:51-10:15
14.2 Luke 10:25-11:13
14.3 Luke 11:37-12:1
14.4 Luke 12:13-21
14.5 Luke 12:32-48
14.6 Luke 12:54-13:9
14.7 Luke 13:22-30
14.8 Luke 14:7-16:15
14.9 Luke 17:7-10
14.10 Luke 17:20-24
14.11 Luke 17:26-18:14
15.1 Matthew 19:3-20:16
15.2 Matthew 20:25-27
16.1 Luke 19:1-9
16.2 Luke 19:11-28
17.1 John 2:13b-20
17.2 John 7:2
17.3 John 7:37-38
17.4 John 7:40-44
17.5 John 7:50-8:11
18 Mark 11:22-25
19.1 Matthew 21:42-22:10
19.2 Matthew 22:15-23:35
20 Matthew 15:10-14
21 Luke 21:1-4
22 Luke 21:37-38

23.1 Luke 21:29-31
23.2 Luke 21:25-28
23.3 Luke 21:34-36
24.1 Matthew 25:1-13
24.2 Matthew 25:31-46
25 John 12:24-25
26.1 Luke 22:7-8
26.2 Luke 22:14-18
26.3 Luke 22:24-26
27.1 John 13:4-5
27.2 John 13:12-15
28 Mark 14:32
29.1 Mark 14:43
29.2 Mark 14:46
29.3 Mark 14:51-52
30 John 18:12-13
31.1 Luke 22:63-66
31.2 Luke 23:1
32 Matthew 27:26-30
33 John 19:12-16
34.1 Luke 23:26
34.2 Luke 23:33
34.3 Luke 23:35-38
35 Mark 15:34-36
36 John 19:25-27
47 Luke 23:46
38 John 19:38-42

39 Thomas 14a
41.1 Thomas 2-8
41.2 Thomas 11-12
41.3 Thomas 16
41.4 Thomas 18-20
41.5 Thomas 22-26
41.1 Thomas 28-31
41.2 Thomas 33
41.3 Thomas 36-37
41.4 Thomas 41
41.5 Thomas 43-45
41.6 Thomas 48a, 49-54
41.7 Thomas 56-57
41.8 Thomas 59-62
41.9 Thomas 67
41.10 Thomas 70-71
41.11 Thomas 74

41.12 Thomas 76
41.13 Thomas 79-84
41.14 Thomas 86-87
41.15 Thomas 90-91
41.16 Thomas 96-97
41.17 Thomas 103-105
41.18 Thomas 107
41.19 Thomas 109-113

AN ADDENDUM: THE PROLOGUE TO JOHN'S GOSPEL

The stories surrounding the birth of Jesus in Matthew and Luke are entirely passages of fiction based on prophecies in the Hebrew scriptures which the Evangelists earnestly believed to have been fulfilled – a belief which justified their poetic licence. (The same applies to stories about the resurrection of Jesus.) As works of the poetic imagination these stories are best explicated, not by written commentary which treats them as prosaic fact, but by works of art whose creators have responded in like to like by works of inspiration. The paramount place of the artistic imagination in these narratives is no more clearly exemplified than in Matthew's story of the Magi, whence the visit to the holy infant of "the three kings" (unnumbered in the Gospel) has entered popular western culture as the orthodox version of Christmas celebrated in hymn, icon and mime. Such images, if anything more than a sentimental indulgence, may elicit a sense of the numinous in the reader in a pleasurable suspension of disbelief. Whether such a suspension should be regarded as idolatrous credulity is a question for religious ethics – not aesthetics.

Meanwhile, the Prologue to John's Gospel continues to be seen through the refracting lens of Christian Trinitarian doctrine, with "the Word" consistently capitalised and personalised by the masculine pronoun to denote a pre-existent second person of the "Trinity", or "God the Son". This typographical manipulation has been applied in all modern English translations subsequent to Tyndale. But behind this Prologue there is, I believe, an account of the meaning and nature of the prophet Jesus in which a doctrine of emanations is used as a valid way of illuminating the relationship of the Supreme Being to the world. I have therefore composed a paraphrase of the opening to John's Gospel which spells out what I believe he intended to say, unaware of how his message would be later distorted by Christendom.

The Prologue to John's Gospel implies a doctrine of emanations which allows for a description of how the Supreme Being relates to the material world (the spiritual and the material realms being different in kind), and how the Truth may be apprehended. There is a narrative implied. Taking into account the wisdom literature of the Bible such as *Proverbs*, we find that there are two principal emanations from the Supreme Being: Wisdom, and the Word. Both of these (in mythological terms) are implicated in Matter through the process of creation. A higher emanation is Truth – the "Light" of John's Gospel (see *Psalms* 36:9) – which is of and remains of the spiritual realm after the creation, unsullied by Matter. If Mary the mother of Jesus is a manifestation of Wisdom (her *Magnificat* in *Luke* being the ultimate expression of *Job* 28:28), and Jesus himself is the Word apparent in flesh, then the teaching of Jesus is Truth revealed as Word (or words). Whereas Wisdom and the Word are created – there was a time when they were not – the Light of Truth is uncreated. After the coming-into-being of Matter, Light is commanded go

into the world, where it remains uncontaminated by the Material. The Light made manifest in the teaching of the Word-made-flesh (not forgetting it is part of John's thesis that the Word reveals itself by the deeds of Jesus, as well as by his words) is recognised and apprehended by the branches of the vine and none other (*John* 17:3). Jesus's death is a Passover sacrifice that beckons the knowers of Truth back to the Light (*John* 18:37). It is this scheme of things which is explicated by John's Prologue, which is in effect a *midrash* on the opening of *Genesis*. The Light of Truth is in fact the "spirit of God" which moved over the face of the waters of chaos at the beginning of all things.

JOHN'S GOSPEL: A PARAPHRASE OF THE PROLOGUE

"In the beginning" was the Word, and the Word was with the Supreme Being, and the Word was: "God". The same was in the beginning with the Supreme Being. All things were made by means of it, and without its means was not anything made that was made. In it was life, and life was the light of everyman. Meanwhile, the Light (of Truth) shines on in the darkness - the darkness did not overwhelm it.

There was a man sent from "God" whose name was "John". The same came for a witness, to bear witness to the Light, so that everyman might have the opportunity through John of apprehending it. He was not that Light, but was sent to bear witness to that Light - the true Light which can illumine each man who comes into "the world" from beyond it. It was in "the world", and "the world" became an entity because of it, for "the world" did not know it. It came to its own, who, being illumined already, did not "receive" it; rather those who "received" it were in fact empowered as progeny of the Supreme Being, the ones who apprehended the true nature of "God", who were born not by the blood of circumcision or the urges of the flesh, or by any ordinance of man, but directly from the Supreme Being. Meanwhile, the Word was made flesh in words and deeds, and dwelt among us, and we beheld its glory, the glory as of the only one actually begotten by "God" as "Father", overflowing with selflessness and truth.

John bore witness of it, and cried, saying, "This is the one of which I spoke, 'That which comes after me has priority over me, for it was before me.' And of its fullness has everyman received, generosity upon generosity. For the Law was given through Moses, but selfless-giving-itself and truth-itself became apparent through Jesus the Chosen One. No man has seen "God" at any time, but the only one actually begotten like a son (the Truth) who has complete access to the true nature of his father, that has shown "God" forth.

POSTSCRIPT: CHRISTENDOM ASTRAY

In the synoptic gospels the afflicted are often “unclean”, and are pronounced “clean” by a saviour. The thaumaturgic word of Jesus of Nazareth, who is recognised as “the Holy One of God” by the demons of uncleanness, is an extension of John the Baptist’s ministry of ritual washing in the Jordan. In the original Jewish context, the pre-occupation of both John and Jesus was undoubtedly the enabling of “unclean” Jews to gain access to the Temple in Jerusalem. In the apostolic interpretation, which sought to universalise this ministry, the emphasis became the removal of a taint which had afflicted all humankind with a sickness unto death. Paul of Tarsus declared, “As in Adam all die, in Christ shall all be made alive.” The progenitor of the human race had been poisoned by the ultimate non-*kosher* food – the fruit of Eden’s forbidden tree. The Petrine Christ, however, drinks the draught of death in Gethsemane and is hoisted up on the cross like Moses’ brazen serpent which neutralised the venom which was killing the Hebrews in the wilderness. (John’s Gospel makes the comparison explicit.) Miraculously, the Messiah of the Christian Gospels is restored – after the ritual pollution of his death “outside the camp” – to a hale humanity manifest in a resurrected body. And by faith anyone can opt into this de-toxified and immortalised humanity by baptismal cleansing, freshly interpreted as participation in Jesus’s death. By gazing and keeping the eyes of faith focussed on the cross, and by eating and drinking the miraculous antidote of the flesh and blood of Christ (a salve made explicit by the Christ of John the Evangelist) we become immune to the ills visited upon us by the primeval taboo – in token of which we flout the Noahide covenant forbidding the taking of blood and are permitted to transgress the most fundamental dietary prohibition known to man: the eating of human flesh. So it was that medieval Christendom became cannibalistic.

But this entire theological superstructure is built on a misinterpretation of *Genesis* and the laws in the *Torah* relating to purity. What in truth brought death to our first parents was the termination of access to the Tree of Life – and not some kind of poisoning.

There is no reason to believe that the Tree of Life was not included among all the trees (apart from the Tree of the Knowledge of Good and Evil) the fruit of which they could eat prior to their disobedience. In the event, their transgression resulted in exclusion from the Garden of Eden, and in due course of time they died. They also lost their terms of familiarity with God. And shame entered the world. Jehovah showed them how to cover their newly-perceived nakedness with the skins of beasts, thereby instituting animal sacrifice. And the ultimate solution, eventually established at Horeb and Sinai, was to create a sacred enclave (according to a divinely-revealed pattern) in the midst of a separated and holy people – at first the temporary

structure of the tabernacle in the wilderness, and later the Temple in Jerusalem. Here the source and fount of all holiness could visit His people whose sins were covered by the sacrifice of their most precious asset: livestock without blemish, imbued with the mystery of a life which, in the blood, was poured out as an offering to God.

In the later absence of a Temple and the means to effect animal sacrifice, whether by political annihilation or diaspora, the solution became increasingly the maintenance of a purified people by reverent adherence to the *mitzvot* and to sacred times and seasons. In the weekly Sabbath and the annual festivals the community created by adherence to the sacred ordinances could become the dwelling-place of the *shekhinah*. Salvation came about by keeping the Law, and not by some mystical participation in the death and resurrection of a demigod.

Christianity is in fact the natural out-growth of a mind-set in which ritual impurity, at least at the time the Gospels were written, was interpreted as a demonic possession which could only be remedied by the intervention of a super-human God-Man. So much for The Unfortunates. As for the rest of the human race, its sinfulness was the result of a kind of poisoning brought on by the ingestion of the supreme non-*kosher* food item: the fruit of the Forbidden Tree. For the apostolic Church, the proffered solution for humankind-in-general is immersion in a purifying *mikveh* newly-interpreted as the tomb of Jesus – a tomb no longer (as in the Law) a place of profound uncleanness, infected by a corpse, but now the womb of a New Adam incorporated into the risen body of a miraculously-conceived Saviour and a community which, as the redeemed Church, is by faith the Body of Christ.

In this scheme of things, the original significance of “baptism” – or “immersion” – for the Jews is lost. For John the Baptiser, that meaning was as a ritual washing from creaturely impurity and a re-birth into the full identity of one of God’s holy people, set apart to His glory. Such an one, so cleansed, could enter the presence of God at the times and seasons appointed by Him, in the hope of the immortality lost with Eden at a date and in a manner within the secret counsels of the Holy One.

In Christian theology, Jesus of Nazareth mingles within his person the “evil” of Adamic human nature with the absolute goodness of the only-begotten Son of God. Those who are mystically “in Christ” (to use the terminology of Paul of Tarsus) drink blood – blood made *kosher* by the divine life of the God-Man whose command overcomes all taboos. The solution to the human predicament is a kind of magic seen in terms of exorcism or antidote. Baptism into Jesus’s death is the ultimate cure-all. Unfortunately, the symbolism doesn’t fit. Although John the Evangelist makes great play of the water and the blood at Jesus’s crucifixion, the Saviour’s death was not

primarily a death by drowning, nor were sacrifices in the Temple killed by water. The Hebrews were not drowned or even immersed in the Sea of Reeds, but walked through the parted waves as on dry land. And Noah's Flood offers no precise analogy at all, since the wicked who were drowned did not come up again out of the waters. The nearest biblical parallel to a watery death and subsequent resurrection is Jonah's transit through the belly of the whale. It is, indeed, a comparison put in Jesus's own mouth as "the sign of Jonah". It is only an exact parallel, however, if Jesus is seen as swallowed by Death without dying in its truest sense as oblivion – as in medieval Christendom's image of Christ's "Harrowing of Hell" while in the tomb. Tellingly, the medieval Church abandoned baptism by total immersion, with its obscure symbolism of ritual death, and instead took to sprinkling infants – a rite which in the popular imagination took on the character of an exorcism.

A case can be made for the meaningful death of Jesus. John the Evangelist and John of Patmos both identify him with the Passover lamb (*John* 1:29, 19:36; *Revelations* 5:6, 9). Since that lamb was slain in place of the first-born of Israel, Jesus's death could be seen as redemptive for the "first-born" of the "New" Israel. But such a sacrificial victim would have to have been without blemish, and this presupposes a sinless intimacy with God which has not pertained (with the possible exception of Enoch, the patriarchs, Moses and Elijah) between man and God since Eden. John the Evangelist put words into the mouth of Jesus which promote the idea of a complete unity of wills (at the least) between God and His "Son", but the Christological tangles which these speeches have given rise to – to bear witness to the difficulties involved: such a man would indeed have to be of a different order of reality to be indeed a fit sacrifice "without blemish", and participation through any rite in the death of such a victim leads again inevitably into magic.

What, then, is the meaning of baptism if not participation in the death of a perfect sacrificial victim? Undoubtedly, the ritual of John the Baptist was modeled on the cleansing of Naaman the Syrian, a leper and a gentile (2 *Kings* 5:1-14). In the manner of Elisha, John was offering a ritual cleansing to Jews who lived in gentile territories and who wished to enter the Holy Land via the Jordan (thereby avoiding Samaria) in order to be in a fit state to render their dues at the Jerusalem Temple. The equivalent survives in the *mikveh* (ritual bath) of *giyyur* – conversion to Judaism. This *does* make sense symbolically: the proselyte is re-born into a new, Jewish, identity – just as a Jewish baby is born through the waters of its Jewish mother's womb.

The earliest Christians were not entirely blameworthy for straying into their errors of interpretation. They fell victim to a fundamentalist kabbalistic theology which saw ritual impurity as demon-possession and the ingestion of non-*kosher* food as poisoning. This coloured their interpretation of the Fall and its consequences. A possible alternative view, which saw the body of a

Jew as a microcosm of the Temple, did not gain purchase in the development of the mythos of Jesus (although see *John* 2:21). Modern Judaism has the option of illuminating its tradition with the rationality of a Moses Maimonides; the Christian narrative is trapped in the semi-magical obscurantism of a Moses Nachmanides. (And we should not forget that the legacy of this theology persisted in Christendom until modern times: the monarch who sanctioned the “authorized” version of the English Bible of 1611 also wrote a “Demonology”.) The true heir of the Sinai covenant is not the Christian Church, whatever its theological shade, but a compassionate and therefore inclusive community of faith founded on the Hebrew Scriptures and corrected and illuminated by what we can re-construct of the message of Jesus of Nazareth. In this spiritual enclave, holiness and wholesomeness are the watchwords for all looking towards a restored Eden in the midst of which will be the Tree of Life. May the Messiah guide us to it when he comes.